

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 17, Vol. XXIII.

Saturday, April 27, 1861.

Price One Penny.

WHAT IS "MORMONISM"?

BY ELDER HENRY WHITTALL.

Literally speaking, "Mormonism" is a by-name of reproach given by the world to the religion of the people commonly designated "Mormons."

We do not, however, here wish to dwell upon the merely nominal point of the question. To avoid circumlocution, and for the sake of being understood by all parties, the Saints generally accept and adopt the common appellation as though it were legitimate.

To the question, then, "What is Mormonism?" every "Mormon" reader will readily reply—"It is the religion of the Church of Jesus Christ of Latter-day Saints: it is the system of Gospel truth which was revealed from heaven in ancient times, and is again revealed or restored to the earth in these last days, for the spiritual and temporal salvation and exaltation of man." Such a reply must unquestionably be acknowledged as correct. It is even so. "Mormonism" is this, and this is "Mormonism."

But let us now take a somewhat broader view of the subject. "Mormonism" comprehends UNIVERSAL TRUTH!—all truth, of every kind and degree, whether of the past or of the present—whether known by the Saints of former days or by those of latter days—by the members of the Church and kingdom of God or

by non-members—by Jews or Gentiles, Christians or infidels—by one class of men or by another, whether political or philosophical, literary or scientific, or by the common masses of the people of any nation or community under heaven.

Of truth, it may be said with the greatest propriety, in the language of a "Mormon" poet, that—

"Tis the brightest prize
To which mortals or Gods can aspire!
Go, search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire."

Truth is *one*. It is a connected, harmonious whole—that whole consisting of a variety of component parts, each distinct of itself, yet all combining to form a *one*.

It may be compared to music, the essential characteristic of which lies in its charming variety, the elementary parts thereof vibrating harmoniously together so as to produce the most delightful series of sounds.

It may also be compared to light, which, when viewed through a prism, (or seen reflected in a rainbow,) is found to be composed of seven distinct colours, all of which, however, blend most intimately together, and unitedly constitute the one white ray of light.

It may likewise be compared to a large and magnificent building, all the

portions of which arranged together in their proper architectural order and relative proportions, unite in constituting one great edifice. One observer might look at the structure from one particular point of view, a second from another point, a third from another, and so on; yet, however numerous might be the necessarily-varying descriptions given or drawn by the different observers from their respective positions or different points of observation, it would require them all, in order to give a full and complete description of the entire building.

Truth, then, is *one*—a vast, varied, universal *whole*. We conventionally speak of religious and secular truths—theological and scientific truths—spiritual and natural truths; yet all are but merely nominal distinctions and classifications of the *one, universal, divine system of truth*.

The laws of nature are the laws of God, and are therefore all divine. The principles of science are principles of truth, and as such are divine.

For example, those pertaining to the movements of the heavenly bodies in the vast regions of space, as far as they are learned by human observation, are classed together and included in what is conventionally termed the science of *astronomy*, by a knowledge of which man can measure suns, moons, stars, and planets of every magnitude, calculate their relative distances, describe their movements, map out their orbits, and subserve his own interests by the knowledge thus possessed. Those pertaining to the various changes that have taken place and are still taking place on the globe we inhabit are included in the science of *geology*; by a knowledge of which man can unravel the hidden secrets of by-gone ages: he can penetrate its deep recesses, scale its mountain heights, and there scan the history of the past: he can read "sermons in stones, and books in running brooks," and enrich his mind with stores of facts concerning what has transpired upon and beneath its surface from time to time since it first rolled forth from the hand of its Divine Maker. Then there are the principles of *chemistry* and *natural philosophy*, by which we learn the various properties of matter and the laws of motion and natural forces—the ele-

mentary and combined characteristics of different bodies, their action and reaction upon each other, and their adaptability and practical application to the varied wants and necessities of mankind. Then, again, there are the principles of *physiology*, by the study of which man learns the construction of his own frame and the laws which govern his own being—the laws of health,—how he may preserve it, and how, by neglecting them, it becomes destroyed. The science of *mathematics* and *geometry*, too, is one of immense benefit to man, as by it he is able to effect measurements and calculations to an almost endless extent, in a variety of ways, and by a variety of means, according to the many requirements of business and other duties of everyday life.

All these principles and laws of nature and science, together with many others that might be enumerated, combine to form the one great system of UNIVERSAL TRUTH, to which we have alluded.

And does "Mormonism," in its broad character, comprehend and embrace all this? Do the Latter-day Saints embrace or include in their professed system of religion ALL *known truth*, wherever or by whomsoever it may be taught or possessed?

Yes!

Their motto is, in the language of the poet—

"Seize upon truth where'er 'tis found,
On Christian or on heathen ground;
The flower's divine, where'er it grows."

All truth is God's truth, and is divine. Every flower of truth, on whatever portion of God's earth it may bloom, and whatever may be its classified name, is an exotic of heavenly origin, and forms a part of the heritage of the "children of light"—the Saints of God. Every true principle revealed from heaven in any age of the world—every principle of truth known or acknowledged by any man or any class of men upon the face of the globe, is thus comprehended, embraced, implied, included, or involved in "Mormonism," which is the religion of heaven revealed on earth—the light of heaven reflected from day to day, like the beams of the sun, upon the various portions of the earth in their season.

"Mormonism" is thus a *progressive* religion, suited to the nature and re-

quirements of man, who is a progressive being. In its broad, comprehensive character, it is fully adequate to the supply of all the instinctive demands and aspirations of the soul. It embraces "the truth, the whole truth, and nothing but the truth"—*all truth* that can be comprehended and received by man,

either in time or in eternity. It is fully competent to meet all the requisitions of his ever-soaring mind, in his perpetual transitions from one degree of intelligence to another.

Such is "Mormonism," when viewed in its true character.

CONSEQUENCES OF REJECTING THE TESTIMONY OF A LIVING PROPHET.

BY ELDER THOMAS CRAWLEY.

"Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."—JEHOSHAPHAT.

In various ages of the world God has spoken to our fathers by the Prophets (Heb. i. 1); and those to whom they were sent, (whether it has been to families, cities, or the whole world,) each and all, on the one hand, have been rewarded for receiving them and obeying their word; and, on the other, those who rejected them, and consequently the word of the Lord through them, have been invariably punished. Therefore we understand from the holy Scriptures that whenever the Lord sent any judgments upon the human family, it has been because they rejected the testimony of a living Prophet raised up and sent forth by the Almighty,

Seeing, then, that such has been the case, it is a subject of the greatest importance to this generation, and cannot be too plainly or powerfully made known to them; for there never was a nation at any time since the world began in greater danger than the present "Christian nation," so called; for their eyes and ears have been closed against the testimony of a living Prophet, through the teaching of those who profess to be "ministers of the Lord Jesus." Their fathers and their ministers have been, and are still, very zealously, though ignorantly, engaged in declaiming from the pulpit and through the press, that God will reveal his will *no more* to man through Prophets; consequently the whole world, with but few exceptions, have set themselves calmly down, believing, without the least shadow of proof, that what such eminent divines have taught *must* be true. And when the Elders of Israel

testify that God has sent forth a Prophet with a "Thus saith the Lord," they are saluted with the cry of "False prophet!" "Delusion!" &c., &c., from both priests and people.

Now, I wish to point out in this short article a few of the "consequences of rejecting the testimony of a living Prophet." I have before said that whenever the Lord sent any judgments upon mankind, it has been because they rejected a living Prophet; and in proof of this, I refer the reader in the first place to the antediluvians. The Lord raised up unto them a Prophet, and sent him forth to warn them of the coming deluge; and we find that all who rejected his testimony perished, while the few who believed his warning voice were saved. (Gen. vii.) Next he said of the Sodomites, who had carried their abominations to such an awful extent that the Lord could not suffer them longer thus to live to pollute the earth; but he gave them an opportunity to understand the plan of deliverance by raising up Abraham and Lot, who undoubtedly made known unto them the awful judgments that God contemplated pouring upon them. But they still loved their old practices; therefore the Lord swept them from the earth. (See Gen. xviii. and xix.)

Then we read of the whole Egyptian nation being drowned in the depths of the ocean, while the children of Israel were delivered therefrom by the mighty hand of the Lord, because they obeyed the Prophet Moses. And if the reader studies their history from the time of their emancipation until their

ultimate arrival in Canaan, he will see that, in a very singular manner, whenever they strictly obeyed the word of the Lord through their Prophet, they prospered exceedingly; but just so soon as they rejected his testimony, the anger of the Lord was kindled against them, in consequence of which they were cut off by thousands and by tens of thousands, whose bodies were left to moulder away in the wilderness. But they had not yet totally as a nation departed from the Lord. A few still remained faithful, who were looking for the "redemption of Israel;" but the great majority had fallen into apostacy, insomuch that when the "Lord of life and glory" came unto them, clothed with power from on high, they were so dark and beclouded in their understandings, that they could not see that in him many of the prophecies of their more eminent Prophets had a literal fulfilment. Therefore, instead of receiving him as their King and Deliverer—instead of placing a crown of gold upon his head, they placed thereon a crown of thorns; and instead of bowing in humble reverence before him, they spat upon him, and finally the whole nation cried with one united voice, "Crucify him! crucify him!" and "Let his blood be upon us and upon our children!" Oh, what awful power the prince of darkness had over them! What intense darkness must have beclouded their minds! Just before his crucifixion, he stood over their beautiful city (the pride of their nation, where oft he had expounded the Scriptures, and confounded the learned Rabbins,) and gave utterance to the following:—"O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Mat. xxiii. 37, 38.) Time passed away, when the Romans came upon their ancient city, took possession thereof, slew their men, women, and children by thousands; and finally the Jews were scattered through the world, and became "a hiss, a taunt, and a by-word among all nations." And for why? I answer, Because they had crucified the Messiah—stoned and killed

the prophets which had been sent unto them. Oh, ye Christians, look upon the poor despised and scattered Jews, and remember that *they* are despised and scattered because they manifest the same spirit in which *their fathers* slew the Prophets and rejected their testimony and see that you profit by the example.

These, then, are some of the consequences of rejecting the testimony of a living Prophet.

Yes, say our Christian friends, we believe all this; but God has sent no Prophet unto us. I ask, If the Lord would raise up and send forth a Prophet with the *ancient* gospel in all its fulness and power, are you prepared to receive him? Or are you now like the Jews of old, with your minds and understandings beclouded through your traditions? Have you not been taught, and do not your ministers still declare, that God will not send any more Prophets—that he will give no more revelation unto man? Consequently, if a Prophet were to come, Peter or Paul-like, (although you have builded churches and chapels to their names,) and testify that God had once more spoken from the heavens, would you not (in your present feelings,) cast him out from your cities, and treat his message with contempt? Cast no more reproach, then, upon the poor wandering Jews for rejecting those, whom God had sent unto them, when you would do likewise.

Let us next inquire if there are any reasons why there should not be a living Prophet to comfort and cheer the poor and oppressed of Adam's children in this our day. Those whose minds are enlightened by the Spirit of Truth can see, from the Revelations of St. John, that some of the most wonderful events that the world has ever witnessed are to transpire in this generation; and I ask, Will not the Lord make them known to a Prophet before they take place? The Christian world, with ten times ten thousand tongues, say, No. But a word from the Prophet Amos will put them all to silence—"The Lord will do nothing, save he revealeth his secrets to his servants the prophets." (Amos iii. 7.) Now, the Christian world *must* either believe that the Lord *will do nothing*, or that he will raise up a Prophet to whom he will reveal his secrets.

If I can prove, then, that the Lord

has a work to be performed in this generation, I shall thereby prove that a Prophet will be indispensably necessary, to whom the Lord will make known that work—a work in which is involved the salvation of the whole world, both Jew and Gentile, bond and free,—a work, which, if they will receive it, will exalt them in the kingdom of God, and consequently draw down the displeasure of the Almighty upon all those who reject it. In proof of this, I refer the reader to Daniel ii. 44:—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." We gather from this that a time would come when the "God of heaven" would set up a kingdom. Now, it is generally supposed that this had special reference to the Church or kingdom set up by our Saviour 1800 years ago: but this notion is erroneous, which I proceed to show.

In the first place, it is distinctly stated that "In the days of these kings," &c. What kings? I answer, Ten kings or kingdoms represented by the feet and toes of the great image. (See verses 42 and 43.) Now, did our Saviour set up his kingdom during the existence of these kingdoms? I answer, No; for it was set up many centuries before they had an existence: they had no existence until after the breaking up of the Roman empire. Secondly—"Which shall never be destroyed." Now, the Church or kingdom set up by our Saviour was destroyed, in fulfilment of Daniel vii 21; also viii. 24—"And the same horn made war with the Saints and PREVAILED against them." "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall DESTROY the mighty and the holy people." (See also Rev. xiii. 3-7.) Now, the reader must plainly see, from the above, that this had no reference to the kingdom that Christ set up. His kingdom was "not of this world;" therefore, after the beast had made war with and "destroyed the mighty and the holy people,"

the Lord took them to himself far from the reach of every destructive power. But when the kingdom of our God is set up, it will "never be destroyed," or "left to other people;" "but the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Daniel vii. 18.)

This clearly proves that the subjects of the kingdom will live until it shall triumph; consequently, this must allude to the Latter-day Kingdom, from the fact that nothing resembling this has ever taken place.

In order that this kingdom may be set up, the ancient Gospel must be revealed; for the subjects of the kingdom must be the "saints of God." And how can one be a "saint" without obeying the "everlasting Gospel?" Thus John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.) The Prophet Joseph has come forth and testified to this generation, (and, in order that *all* may be fully warned, has sent hundreds to bear the same testimony,) that this holy angel has appeared and committed unto him the "everlasting Gospel" in all its fulness and power; and already has the testimony gone forth unto every nation upon the face of the globe, and thousands, and tens of thousands have heeded his warning voice. And what do we behold? A mighty kingdom is organized and set up in the "tops of the mountains," answering in every respect to the description given by the Prophet Daniel. Therefore we see that God has sent forth unto this generation a Prophet—as mighty a Prophet as ever delivered the word of the Lord to any people since the world began. And the cry is again heard, that "he that doeth the will of my Father shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the testimony of God's Latter-day Prophet preparing the way for the second coming of Messiah—Receive it, all ye inhabitants of the earth, and be ye blessed; for, behold, he cometh, saith the Lord of Hosts!

REFRAIN from bitter words: there is only the difference of a letter between words and swords, or between friends and fiends.

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal with our Father in heaven.

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning, it will have an end. All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligencies, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits.

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You

say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility, the awful responsibility, that rests upon us, in relation to our dead; for all the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a “fallen prophet.”

What promises are made in relation to the subject of the salvation of the dead? and what kinds of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, “They without us cannot be made perfect;” for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will meet Paul half-way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence God

said, "I will send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a saviour.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man.

I know the Scriptures and understand them. I said no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the Devil; for if it did not catch him in one place, it would in another; for he stood up as a Saviour. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the Devil said he could save them all, and laid his plans before the grand

council, who gave their vote in favour of Jesus Christ. So the Devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance: they make open war, like the Devil, and awful is the consequence.

I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves: you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the Devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14th chap., 2nd v.) Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (1st

Cor. 15th chap., 41st v.) What have we to console us in relation to the dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun.

You mourners have occasion to rejoice (speaking of the death of Elder King Follett); for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the remainder; for at the resur-

rection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive; for why has God revealed it to us?

I AM AUTHORIZED to say, by the authority of the Holy Ghost, that you have no occasion to fear; for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 20TH, 1861.

ESTABLISHMENT OF A CHURCH PRINTING-OFFICE.

WE take great pleasure in announcing to the Saints and our friends that we have made arrangements for the printing and publishing of our own periodicals and other works of the Church, in future, from our own office. The present number of the *Star* and *Journal of Discourses* are the first issues of these journals from our own office. The propriety of purchasing a printing-press, type, &c., &c., and doing our own printing therewith, was suggested by President Young; and it was his wish, expressed before we left home, that upon our arrival here we should devote some attention to the subject of doing our own printing, and ascertain its feasibility. We hoped that the results of our attention to this matter—ending as it did in our decision that it would be better for the Church to have its own printing-office and do its own printing—would have been apparent in a shorter period than has elapsed since our arrival. But other duties have necessarily claimed a large portion of our time; and as we did not wish to make a change from the method of doing business adopted by our predecessors, and followed by them so many years, merely for the sake of change, we deemed it wise to move cautiously and satisfy ourself that the change would be beneficial. From the investigations we have made, and our own knowledge of the business, we feel satisfied that, with economical management, the printing of our own works in our own office will be an advantage to the Church. Still, to make this assurance of ours doubly sure, we hope that every officer and member throughout this Mission will become an active agent in extending the circulation of the *Star* and *Journal*, and do all that is possible to swell the numbers upon our subscription list. The subscribers for these periodicals are not near so numerous as they should be. We think the patronage extended to the *Star* an excellent index by which to judge of the health and prosperity of the Mission, or of Districts, Conferences, and Branches comprised in the Mission; for when a people are fully alive to their

religion, and desirous of comprehending its duties, they will seek the necessary knowledge through the means provided for its extension.

It will still be our aim to make the *Star* a medium through which the Saints and the Priesthood shall receive those instructions and items of counsel which are necessary for their development and continued growth in the things of God. We shall always be gratified to receive articles and communications from the Elders and others, and trust that they will take a laudable interest in making the *Star* an instructive and interesting visitor to those into whose hands it may fall.

Among other changes that have been made, we have brought the printing materials, &c., of the *Udgorn Seion*, (the periodical published by the Church in the Welsh language at Swansea,) up to this place. We found that there was stock in the office there which, if brought here and united with what we were purchasing, might be used to advantage. Two numbers of this paper have been already issued from this office. We trust, however, that this change will not be the means of decreasing the number of subscribers, or of lessening the interest of the Welsh Saints in the *Udgorn*, as pains will be taken to render it as interesting as possible to all its readers.

That this new enterprise may be attended by the blessing of the Lord, and most abundant success, is our most earnest desire; in which we doubt not we are joined by the friends of the kingdom of God everywhere.

PAY AS YOU GO, AND KEEP OUT OF DEBT.

In a previous number of the *Star*, we gave a word of caution to the Presiding Officers throughout the Mission, respecting the impropriety of incurring Branch and Conference debts, with the expectation of being able at some future time to meet them. Those who at that time might not have perceived the wisdom of such a word of caution or counsel may yet perceive it, and be willing to acknowledge that, in obeying it, they have been freed from embarrassments and annoyances that would have deprived them of much of the pleasure which it is their privilege to enjoy in their ministry. At the present time, we wish to give the Elders themselves a word of caution on the same subject—to counsel them to avoid incurring personal debts by borrowing from the Saints. This is a course that has been frequently taken by many of the Elders, to their own injury and the injury of the Saints from whom they have borrowed. When fields of labour have been assigned to such persons, and they have become acquainted with the people and their circumstances, and obtained a little influence by virtue of their position as Elders, they have taken the first opportunity of borrowing money for their own use. And, in many instances, they have not confined their borrowing to those who have been well supplied with means, but have even borrowed of those who have only had a little accumulated for the purpose of emigrating. Practices of this kind have produced much trouble, and the Priesthood have been brought into disrepute by them, because those who have indulged in them have not always been able to meet their liabilities as they have wished and promised; and those of whom they have obtained the means have been disappointed and compelled to sustain the loss, and frequently when they could ill-afford it.

There is not the slightest necessity now for the Elders to take a course of this kind,

and we hope they will refrain from it. If they borrow for their own use, or if the Saints or others desire to lend them means, it must not be done on the strength of their official position. The Presidency here are opposed to men's using their Priesthood or official position for any such purpose, and are determined to discountenance every practice of this kind. If the Saints or others feel to comply with requests for loans for the private uses of Elders, we wish it distinctly understood that they must do it, not upon their responsibility as officers of the Church, but upon their own personal responsibility, apart from any official position they may hold. But we do not wish to see any Elder's influence and usefulness curtailed by his placing himself in such bondage; for bondage it is to any man of feeling to be in debt, especially if he sees no prospect before him of being able to meet it at the time required. We wish the ministers of salvation in these lands to be free from every fetter and every yoke, that their influence may not be restricted, that their whole souls may be devoted to the advancement of the work in which they are engaged and the honourable fulfilment of their missions. Unless this can be the case, their labours will not be effective. The Elders should be unsparing in their exertions to keep themselves free from every personal entanglement. If they are acting as Presidents, they should not be satisfied until the Branches, Conferences, and Districts under their charge shall be entirely free from every embarrassment. When this becomes the condition of the Elders themselves, and of the Branches, Conferences, and Districts composing this Mission, the work of the Lord entrusted to us will prosper, and His power will be felt to a greater extent than ever before among the Saints, and also among those out of the Church who have not arrived at a knowledge of the truth. Besides this desirable result, there will be another result also very desirable, following a course of this kind; that is, there will be no old scores entailed upon our successors like a hereditary disease transmitted from one generation to another, to settle after we are gone, burdening the men who are called to fill our places, and crushing the life out of them and out of the people under their charge. There will be no dead horse to pay for that somebody else has used and worn out, and of which nothing is left but the carcase, which, putrifying, sends forth its noisome effluvia to assail the nostrils of all who pass near.

There has been too great a laxity upon the above points among many who have attained unto the Priesthood. Some have seemed to go so far as to have imagined, that because they have been ordained to the Priesthood, and called to act in the ministry, they can treat the principles of upright dealing with contempt. Being ordained appears to have elevated them above all the rules that regulate the conduct of ordinary people; so much so, that what would be expected to apply to those who are only members of the Church would have no application whatever to them. This is wrong; and when wrong is perpetrated by a man who holds the Priesthood it is as reprehensible as though it were committed by a member. It is the height of presumption for any man to think, because he is ordained to the Priesthood, and called into the ministry, that he can violate the principles of honesty, or be other than upright and straightforward in all his intercourse with his fellow-man, and escape condemnation. While this feeling is entertained and carried out, the Priesthood cannot be respected as it should be by the people. Elders, to be respected, must be honourable and punctual in all their dealings with their brethren and sisters, and the people by whom they are surrounded. They must hold themselves aloof from every transaction that might be looked upon as improper, not only avoiding evil, but shunning the very

appearance of evil. They will thus become living epistles to be read of all men, and the influence of their actions and presence will be greater than the influence of any number of discourses, however eloquently delivered, unaccompanied by honest and virtuous conduct.

It is a very mistaken idea to think that Priesthood or position is all that is necessary to give authority and influence to its holder. Without uprightness and integrity on the part of those who receive it, the Priesthood is a blessing neither to them nor to the people. No man that does not exercise these qualities can have the spirit and power of his calling. If the path of those who have disregarded these principles should be traced, and their labours be properly estimated, it would be found that they have been more of an injury than a benefit to the work in which they have been engaged: they have been dried up in spirit, and the people among whom they have laboured have partaken, to a greater or less extent, of the same lifeless feeling. Lustful and unvirtuous conduct may invariably be observed attending or following the neglect of the principles of integrity and honesty, because the loss of the Spirit, consequent upon the neglect of such principles, renders them liable to temptations of that kind.

We trust that the Presidents of Districts will eschew the practices above alluded to themselves, and see that they are not followed by those under their presidency. They are literally placed as shepherds over the flock of Christ, and it is their duty to see that the portion of the flock placed under their care is not in any way injured or taken advantage of by any one, although they may appear in the guise of shepherds. We here repeat, and we emphatically mean what we say, that we hold the Presidents of Districts responsible for the condition of things in their Districts. They should not plead ignorance, for they have no right to be ignorant. They have been freed from the direct transaction of the monetary business of their Districts, that they might with better grace and more leisure scrutinize and exert a supervisory care over every department of their field. If men labouring in the ministry, or to whom funds are entrusted, are doing wrong, are peculating, or are in any way taking advantage of their position, it is their business to know it, and they should be so filled with the spirit of their office that it cannot be concealed from them. Iniquity will thus be effectually uprooted from the midst of the people of God. When the Presidents of Districts become thus fully alive to their duties and responsibilities, the cloak will be torn from the hypocrite and transgressor, and will no longer afford them a screen under which to embezzle the money of the Saints or of the Church to pander to their base lusts; and the meek and humble servants and Saints of God will rejoice in the change and in the wise and beneficent carrying out of the principles of truth and justice.

DEPARTURE.—The packet-ship *Manchester* cleared on the 15th instant, and sailed on the morning of the 16th from this port for New York, having on board 379 souls of the Saints, under the presidency of Elder Claudius V. Spencer. The company, when organized, presented a very interesting appearance, and seemed to enjoy themselves admirably. Much good feeling and kindly intercourse was manifested, and a spirit of joy and thankfulness at their long-desired emancipation having arrived appeared to pervade the whole.

Elders Edward Hanham, William Jefferies, James Mc. Ghie, William Bayliss, George P. Ward, Benjamin P. Evans, David John, Barry Wride, B. F. Cook,

John Davies, David Mustard, and Job Pingree, who have laboured in the ministry in these lands—some of them for a number of years—with grateful hearts availed themselves of the privilege of going to Zion, and have sailed on the *Manchester* with the blessing of the Presidency here.

President Spencer has laboured for a short period in the Southampton District with energy and zeal; but his rapidly-failing health has compelled him to return to Zion, though his desires were strong to continue his labours in these lands. He is assisted by Elders Hanham and Jefferies as Counsellors.

On Sunday, the 14th, Presidents Lyman, Rich, and Cannon visited the ship as she lay in the river, and held meeting, giving the Saints many good instructions relative to their journey, and their parting blessing.

May the blessing of the Lord attend them in their journeyings to the mountain home of the Saints!

CORRESPONDENCE.

ENGLAND.

Coventry, April 8, 1861.

Elder George Q. Cannon.

Dear Brother,—It is quite a pleasure to me to read the reports of the Elders in their different fields of labour, and perhaps it may not be uninteresting to you to hear from the Warwickshire Conference.

I entered upon the duties of my office as President of this Conference Jan. 1st. I found the Saints doing as well as they could, considering their circumstances. Their determination was to do the best they could. I have had brothers Richard Aldridge and William Jeffs three months, and Joseph Foster two months, with me. They have laboured here two or three years. But the time has come for brothers Aldridge and Foster to go to Zion, to learn the way of the Lord more perfectly; and I feel thankful the time has come that two more of the Elders are permitted to enjoy this blessing of going home; for it is a blessing for all those that go there for the truth's sake, and do not forget what they have gone for,—to build up the kingdom of God here, on this earth—not away beyond the bounds of time and space. The ensign stands at the present time in the valleys of the Rocky Mountains, around which rally thousands from the nations this year; and may the Lord bless them both by sea and land!

In this Conference we have baptized,

in the first quarter of this year, twenty-three, and the prospects are as good for the second quarter. There have been three baptisms already for the second quarter, and more are ready as soon as circumstances will permit.

I cannot say that there have been large attendances of strangers at our meetings; but, of those who have come, if coming has not made Saints of them, it has made them friends. Our preaching, in many instances, is like the casting of bread upon the waters, which will be gathered after many days. There is no particular excitement; all is peace, and not a dog to wag his tongue, where, but a few years ago, the Saints could not hold their meetings, and in many instances only narrowly escape with their lives. Only one thing hinders a mighty ingathering of souls into the Church of Jesus Christ of Latter-day Saints—that is priestcraft. They have got its bands made so strong that it is almost impossible to pull one head of wheat out of the bands; but the honest in heart will come to hear the truth of heaven as has been revealed to Joseph Smith the Prophet. Although he has been murdered for the truth he bore, yet his words speak in the ears of all living like peals of thunder; and they fear his words this day more than they do the fierce and vivid lightning. The revelation concerning the wars that have commenced by the rebellion of South Carolina is making no small stir, which

will, in connexion with the gathering of Saints by thousands every year, continue. The axe is laid at the root of the tree, and all nations will feel the effect of it.

Yours truly,

HOMER DUNCAN.

SCANDINAVIAN MISSION.

Logstoer, March 21, 1861.

President A. Lyman,

Dear Brother,—Hoping that a few lines concerning the happy and prosperous state of the Church, and the rapid progress of the Latter-day Work in this remote region, would be acceptable to you, I sit down to accomplish it.

In a letter I wrote, in January last, I mentioned a few historical facts concerning that small province which constitutes Wensyssel Conference, where the people are distinguished for their liberality and kind-heartedness. I have laboured there a goodly part of the winter, under the direction of brother C. A. Madsen; and I must say that the longer I stay there the more I admire the warm-heartedness of the people, and their inquiry after the truth. There is more religious influence there than in any other part of Scandinavia. As far as I know, several ministers try to reform their people, in consequence of their fearing to be conquered by our influence. Others are trying to found new systems, and separate or partly separate themselves from the Church of the State (the Lutheran Church). They all have more or less influence, but Mormonism beats them all; and those who do not love it fear it. As a proof that some love it, it was reported, as well as I am familiar with our last Conference, that 61 persons had been baptized in that small place since the 25th of November last; and 10 were baptized a few days afterwards, under my observation; and 20 more at least have been baptized since that time; and they are good people indeed. They desire to join hand and heart with us for the upbuilding of the kingdom of our God, and that is the feeling of all the Saints with whom I am acquainted in this northern part of the Mission.

I must come back to Wensyssel again

a little. I have just received a letter from brother Weiby, the President of that Conference, and my guess was not far from right concerning baptisms: 25 have been baptized since the Conference in February. I think about 90 Saints will go to America this season. The influence of the Gospel is being felt by nearly all in little Wensyssel. Some of the people have not faith enough to be baptized, but they have faith to feed the Elders, and give them money and clothing, while they would not give a dime to their own minister, except the law required it.

The ministers of different denominations cannot have their desired influence: they are afraid of division, and they go to the utmost extent of hypocrisy to avoid it. They say reformation in the Church is necessary. They can make up a tremendous noise, and make the people cry, but not either to reform or repent.

Here, in Aalborg Conference, we do not find so much division in the State Church; but still they don't cling to it at all. Many believe our doctrine. Only thirty persons were baptized here since our last Quarterly Conference. Aalborg is the second city in Denmark, and there is a pretty large Branch there. We had a crowded hall on the day of our Conference, the 3rd instant. The Spirit of the Lord was poured out in a measure hitherto unknown in this section. Brother Jesse Smith, who had just arrived in Copenhagen, was with brother Liljenquist to visit this section.

After the Conference, I went to the small district here in the western part of the country, where I used to be a Travelling Elder in former times. In certain places here I found some of the old Saints, and some of them were truly old and cold. I felt much impressed to invoke the blessing of the Lord to be with his servants, and to add strength to those old Branches. I have realised the answer to my prayer; for I have in a short time, in connection with the Travelling Elder, baptized fourteen persons, as well as attended several meetings, private and public; and new life is felt already in the Branches. I was very unexpectedly called on to baptize six persons last night in this place.

The Saints feel to rejoice, but the

wicked mourn, and are unhappy; they are frightened by rumours of war, pestilence, and those things that are to come in the last days. No one feels safe, except those who receive the Gospel and walk by its sacred precepts. The way opens brighter and brighter for the poor to go home to Zion. The rich are liberal to assist, and some are even apt to do more than would be wisdom to do.

Considering the calamity, misery, woe, and sorrow that are to be multiplied upon the inhabitants of the earth, I feel more and more pity, especially for the honest in heart, and lift up my humble voice, like a trumpet, that I may possibly be instrumental in the hands of God to save some few, that they may elude the scourges of the Almighty, and be rescued from the regions of death and perdition to life eternal. I consider the kingdom of God, at this period—or rather its progress—as an ever-flowing river, whose current rolls pleasantly on in majestic silence, though as it were unnoticed by many.

The wicked do not discover the rapid progress of the work of the Lord, the ground it is gaining, and the final laurels of victory and triumph that will ere long crown the efforts and enterprise of the righteous who study to do the mind and will of the Lord, although they wonder when they think about it, and hardly know what to think.

I rejoice in doing good. When I see the sick healed, the mourning to lift up their heads, and so forth, through my instrumentality, I am truly happy; and my fervent desire and solemn application to the Heavens is ever directed in that channel to do good or to be qualified to do more good; for I love them.

I am, dear brother, yours very respectfully,

A. CHRISTENSEN.

AMERICA.

EXTRACT OF A LETTER FROM HON. WM.
H. HOOPER.

Washington, March 27th, 1861.

Geo. Q. Cannon,

My dear Friend and Brother,—I have to acknowledge the receipt of your two much esteemed favours, dated respec-

tively, the 1st and 8th inst., which were duly received and contents appreciated.

The topic that has been uppermost for the past week in political circles is the evacuation of Fort Sumter. It appears that the Lincoln Administration have concluded to remove Major Anderson and his command; but the order has been delayed, in order that the least humiliating mode may be adopted for their removal. Colonel Lamont has been despatched by Mr. Lincoln to Fort Sumter, with (it is said) the order (conditionally) to Major Anderson to evacuate the Fort. He reached Charleston on Sunday; and on Monday, after an interview with the authorities there, he visited the Fort; and it is presumed it will be evacuated to-day. [It was not evacuated at last advices—April 2nd. Ed. M. S.]

The Montgomery Commissioners are still here. It is not known definitely the course the Government intend to pursue in relation to their mission. The recent revenue, or Tariff Bill, which is so unpopular with the commercial and agricultural interests, will evidently prove an abortion, as it will be evaded in every possible way; and as the Southern Confederacy, through their tariff system, have opened the door for such a result, the Administration is becoming alarmed for the welfare of the revenue to carry on the Government. The revenue system seems to be the most intricate of all the difficulties which will arise between the two Confederacies, to settle.

Greeley, in an article of recent date, showing the impracticability of permanent secession, speaks thus:—"If, like Dr. Francia in Paraguay, or Brigham Young in Utah, the Secessionists were embosomed in the midst of a great continent, and content to live entirely within themselves, without the necessity of any external commerce, there might be some hopes for the success of their plans: but this is very far from being the case." These remarks have much meaning.

I have dates from home to the 5th inst. Matters were moving along prosperously, considerable being done in the way of furnishing teams for the transportation of the poor from Florence this season. I am in receipt of dates from

President Young to the 21st ult. All well.

In conclusion, permit me to request a kind remembrance to Presidents Lyman and Rich, and all by whom you are surrounded.

EXTRACT OF A LETTER FROM ELDER
R. L. CAMPBELL.

G. S. L. City, Feb. 28th, 1861.

Elder G. Q. Cannon.

Dear Brother,—On Saturday, the 15th February, Presidents Young and Kimball attended the Seventies' meeting, at which I was present. The subject under consideration was the erection of the Seventies' Hall of Science, the foundation of which was laid, I think, in 1852 or 1853. President Young instructed the Seventies to go to work and build it of brick, enclose it this fall, and finish it next year. He felt it was a duty; and, as he did not calculate to build much himself this year, he could help to the amount of 2,500 dollars in lumber.

He related many incidents in his life illustrative of the principle of liberality, and the benefit resulting to a community from public improvements and the erection of public buildings, hinting at the many improvements made and

buildings erected in Nauvoo shortly before being called to leave it.

President Kimball followed in the same strain, and said, "He calculated to give it a hoist" himself, (that is, the erection of the Seventies' Hall of Science,) and also the theatre, which the President had hinted at building. He felt to sustain President Young in the position, that if we went to work with all our might, and emigrated the poor, and erected these buildings, we should have more help to build the Temple than if we let them alone.

President Wells is so far improved that I see him out and around.

Richard Cook and fifteen others, of South Weber, were cut off from the Church by Elders Woodruff and Taylor, on their recent tour north, for following the Prophet Morris.

Elders George A. Smith and Joseph A. Young are on a tour through the southern country, preaching.

The weather has been good for this season of the year, with occasional falls of snow; and, from appearances, I anticipate an early spring. Indications are very favourable for an excellent crop of fruit and abundant crops of other products. In some places ploughing and grain-seeding have already commenced.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—The State Conventions of Florida, Mississippi, and Texas have by vote ratified the constitution of the Southern Confederacy. The State Convention of Alabama has passed an ordinance providing that the General Assembly of the State of Alabama shall cede a district of ten miles square for a seat of government of the Confederate States. In the House of Delegates at Richmond, Virginia, a resolution has been passed protesting against the removal of arms and armaments in that State by the Government at Washington. Fifty heavy guns have been completed for the Federal Government at the Bellona Foundry, near Richmond, which Mr. Lincoln has ordered to be delivered to Fort Monroe; but the Virginia Legislature, by the resolution, declares that they shall not be so delivered while the State Convention is considering the question of secession; and, further, that the Governor shall be empowered "to call out the public guard to arrest the contemplated removal, and directing him to employ the needful force to resist any attempt to remove the guns beyond the reach and control of the State government." Latest dates from the city of Mexico are to the effect, that the condition of things throughout the republic was as wretched as possible. The roads swarm with banditti, and no traveller is safe. Foreigners are especially obnoxious, and numbers are daily assassinated throughout the republic.

GENERAL. The *Moniteur* publishes an official notification of the blockade of the coasts of Albania from Durazzo to the neighbouring frontier of Austria. Turkish vessels have been ordered to regularly maintain the blockade, which commenced on the 13th April. Communication with Warsaw is now becoming more difficult. Arrests continue to take place. Disturbances have broken out at Kiev, the capital of the Ukraine, in consequence of a funeral service for the victims of Warsaw. A bloody conflict took place between the inhabitants and the Russian troops, in which great numbers were killed and wounded.